that the world was o«J -yi-yvo/avoc, jccu « aVorov ovroc, always generated or eradiated from God—and therefore must needs be eternal, God being so. Wherefore these latter Platonists supposed the same thing conceruing the corporeal world, and the lower mundane gods, which their master Plato did concerning his higher eternal gods; that though they had no temporary production, yet they all depended no less upon one supreme Deity, than if they had been made out of nothing by him* From whence it is manifest, that none of these philosophers apprehended any repugoaocy at all betwixt these two things; existence from eternity, and being caused or produced by another. Nor can we make any great doubt, but that If the latter Platonists had been fully convinced of any contradictious inconsistency here, they would readily have disclaimed that their so beloved hypothesis of the world's eternity; it being so far from truth what have supposed, that the asscrtors of the world's eternity were all Atheists, that these latter Platonists were led into this opinion no otherwise than from the sole consideration of the Deity;

to wit, its ay«0o«8>ic |3ouXjj«Tic» *Kal* yaw/toe SiJifcrjUic,

its essential goodness, and generative power, or emanative fecundity—as Proclus plainly declares upon the TinittUK.

Now, though Aristotle were not acted with any such divine enthusiasm as these Platomst* seem to have been, yet did he notwithstanding,

thine; in answer (o which, John Phiiopontui wrote the same number of books against the eternity of the world. . Vide Jo* Albert! Fabriei BibHotfiu Or«€. lib. ?. c, xxf L f. xiii. p. 623.